

drunkard is not the man likely to be found at places of public worship; or if he be there, is he the man likely to derive benefit from the instructions and admonitions of the pulpit. Has not that vice brutalized the exterior of the man, and (I was going to say) demonized the interior too? And what hope, let me ask, is there for such an individual? At least, it is not to be expected that he will gain much benefit, though I have sometimes known instances of the poor drunkard being reclaimed from the ministrations of the word. Therefore (turning towards Mr. Lively) I have only to express my earnest hope, that those energies with which God has endowed you (and I will not attempt to sully the principle that moves them by words of eulogium)—may those energies long continue—may God spare your life and strength to continue your exertions in this cause—may you be enabled to go on, followed in your career, as you doubtless are, by the tears of gratitude and smiles of joy of reclaimed drunkards, and reclaimed drunkards' wives and children; followed by what I am sure you will always value, the blessings of society, the approving testimony of your own conscience, and the smile of an approving world. (Enthusiastic cheers followed the close of the Rev. Gentleman's address.)

The fruits of the meetings at Birmingham are most apparent. Not less than 250 persons signed the tea-total pledge during that and the following week.—*Birmingham Philanthropist.*

SEMI-ANNUAL CIRCULAR

Of the Vermont Anti-Slavery Society.
[No. I.]

DEAR BRETHREN:

A revolution, greater than that which gave our nation political existence, is before us;—a revolution more mighty in its consequences, more august, more glorious;—a moral revolution, without which the revolution achieved by the toil, the treasure, and the blood of our patriotic forefathers is incomplete, unfinished, imperfect and incongruous, and our political fabric must ere long crumble into ruin. It requires not the gift of prophecy to perceive, "in the signs of the times," that the judgments of Almighty God are about to be poured upon us, if, as a nation, we still persist in our sin, and refuse, like Pharaoh of old, "to let the people go." Do not the wrongs of millions, like the blood of Abel, cry to God from the ground for vengeance upon our land? Are there not nearly three millions of human beings, for whom, in common with us, Christ died, who are entrancing us by all the ties of humanity to use the moral power which we possess to deliver them from abject bondage,—to restore them to their "inalienable rights," to return them to themselves, to change their condition from things to men—to human beings—that they may enjoy their civil, social, and religious liberty as well as we—that they may cultivate their intellectual powers, serve and glorify their Creator!

Do not religion and humanity require us to pattern, as we pass these objects, the Samaritan rather than the Levite? to remember them that are in bonds as bound with them?—to love our neighbor as ourselves,—to do to others as we would have others do to us in like circumstances?—And more, our Savior strictly enjoins his followers to remember the poor, the wretched, the naked, the cold, the hungry, and those in prison "Inasmuch," said he, "as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

And now, fellow citizens, shall we by our political connexion with American slavery, continue to countenance and sustain a system, so repugnant to our republican institutions, which binds in most servile bondage many of those persons whom Christ calls his brethren, and use no exertions for their deliverance? Surely not. What then? Shall we sunder our connexion with the slave holding states?—Certainly not. Our political relations must not be broken, they must be sustained. We must not relinquish the power we at present possess, over the slave subject.—But slavery must and will be destroyed. And we, under God, must co-operate in doing it, or neglect an important christian and political duty. Have we not talents and means to bring a moral and religious power to bear on this subject, which all the powers of earth and hell cannot resist?—a power amply adequate to destroy the whole system and save our country from inevitable ruin!

Let the pen, the press, and the power of our religion be brought to bear directly upon this subject. Let the great truth be promulgated from one extremity of the land to the other, that man, under God, can only be made the property of himself; that Christianity and nature herself cry out against the system of slavery—that all its elements are at war with every principle of justice, human and divine.

By this course the work will be done. Slavery will be relinquished by the slave himself. For no man or body of men can long endure a business which is despicable in the eyes of all the world besides.

Under these considerations, brethren and fellow citizens, we invite your attention to the great work in which we are engaged. We ask your co-operation—your influence and your funds. The work cannot well progress without both. The means must be put in operation, and with a blessing from on high, they will succeed.

In accordance with these views, the Vermont Anti-Slavery Society, at their anniversary in February last, resolved to make a vigorous effort to raise \$2000 this year for the support of the cause. Of this sum \$675.12 were pledged or paid at the time. Subsequently the Executive Committee

authorized the Delegates to pledge \$500, from our state society to the American Anti-Slavery Society. And it is pleasing to the friends of the cause, that the parent society, at their annual meeting in May last, resolved to raise and expend \$100,000, during the coming year, in promotion of the cause.

Hence, being sustained by the consideration that our cause is a just and holy cause, feasible and practicable, we come before the public and ask our friends especially to contribute to the funds of the Vermont Anti-Slavery Society, on or near the day of our national jubilee. The time, the occasion and the cause is exciting and full of deep and solemn interest. Can you participate in the festivities of that interesting day, and forget the *abject, the down-trodden and heart broken slave?*—Most assuredly not. The patriotism and philanthropy of the Green Mountain boys live, and will live, till our mountains lose their verdure. Then in proportion as we prize virtue and liberty, let our donations be generous, free and liberal. Contributions of societies or individuals may be sent directly to our Treasurer, EDWARD H. PRENTISS, Montpelier, or to any of our authorized agents.

In any good cause it is more blessed to give than to receive. Even the widow's mite is commendable. The cause of abolitionism is the cause of humanity and religion. Its progress appears to be irresistibly onward. It will triumphantly prevail. God has thus far blessed every right effort of his friends beyond our most sanguine anticipations. Even the opposition it has received from its enemies has been overruled to accelerate its progress. How then can it fail?

In conclusion, we cordially invite all the friends of man actively to co-operate with the friends of the oppressed, of christianity, and of civil liberty—to favor by every just means this important moral revolution which is so essential to the completion of our grand system of republicanism; so essential for the perpetuity of our political existence, the preservation of the union of these United States; and so essential to our nation's becoming "that happy people whose God is the Lord."

R. T. ROBINSON,
EDWARD D. BARBER,
OLIVER J. ELLIS,
JONATHAN A. ALLEN,
E. B. GODDARD,
OLIVER JOHNSON,
JOSHUA W. HALE,
C. L. KNAFF,
O. S. MURRAY.

Middlebury, June 15th, 1836.

CIRCULAR OF THE AMERICAN TEMPERANCE UNION.

At the United States Temperance Convention, held in Philadelphia, in May, 1833, at which twenty States were represented, the following resolution was adopted:

Resolved, That the officers of the American Temperance Society, and of the several State Societies, are hereby requested to hold mutual consultations, and to take all suitable measures to carry into effect the objects of this Convention—to embody public sentiment, and by the universal diffusion of information and the exertion of kind moral influence, to extend the principles and blessings of the Temperance reformation throughout the country and the world.

In pursuance of the above recommendation, a meeting of officers and delegates from the American Temperance Society, and the State Societies throughout the United States, assembled in Philadelphia, for the purpose of forming a general Temperance Union. The following resolutions were adopted:

Resolved, That the officers of the American Temperance Society, and of each of the State Temperance Societies, in their associated capacities, be denominated the United States Temperance Union.

Resolved, That the object of this Union shall be, by the diffusion of information and the exertion of a kind moral influence, to promote the cause of Temperance throughout the United States.

Resolved, That an Executive Committee of seven be appointed, to carry into effect, by all suitable means, the object of this Union; and that they continue in office till others are appointed.

Resolved, That the above mentioned Committee call another meeting of this Union, at such time and place as they may judge proper.

Resolved, That the Corresponding Secretaries of all State Societies be, ex officio, members of the Executive Committee.

The Executive Committee of the United States Temperance Union, being of opinion that the time has arrived when the cause of Temperance will be promoted by another National Convention, request the appointment of delegates, to assemble at Saratoga Springs, Saratoga county, state of N. York, on Thursday the fourth day of August next, at nine o'clock A. M. The Committee earnestly urge on all the states in the Union to be represented at this Convention.—The Temperance cause is one of common and universal interest, and it is expected, that by uniting the wisdom of the friends of the cause from all parts, an influence will go forth that will hasten the final purification of our country and the world from the sin of intemperance.

Delegates are respectfully invited from Foreign countries, State Societies, County Societies, Societies in Literary Institutions, Local Societies.

ISAAC S. LLOYD,
MATTHEW NEWKIRK, } Philadelphia,
ISAAC COLLINS,
JOHN TAPPAN, Boston,
EDWARD C. DELAVAN, Albany,
CHRISTIAN KEENER, Baltimore.

Executive Committee.

Philadelphia, April 16, 1836.

The ninth Annual Meeting of the American Temperance Society will be held at Saratoga Springs, on Friday the 5th of August. Editors of papers and periodicals throughout the United States, friendly to the cause of Temperance, are requested to insert the above in their publications.

By order of the Committee,
J. EDWARDS, Cor. Sec.
Amer. Temp. Society.

THE TELEGRAPH.

JUNE 23.

OUR OWN AFFAIRS.—Whatever there is that is complicated, uncertain or indefinite in the published terms of the Telegraph, was so when it came into our hands, but shall not remain so after the present volume. It is to be regretted that it was not made plain when we commenced. It was left in the original words, lest we should be thought to have done what we had not done and did not design to do. It was not designed to alter the published terms; but it was designed to live up to them if possible, and to require others to do so—else why have any specific terms at all?

On looking over the article which has stood at the head of the first column in the paper for years, it has lately occurred to us that there is something altogether vague and at loose ends in the very first paragraph. What is due from the subscriber who pays at the end of the 6th or 9th month of the volume? is the question. No torturing can make the paragraph speak in the case. The "statute" being silent, printers being without "common law," and the former habits and customs of the whole Telegraph concern being against us, we are resolved on this: *That those now indebted for the present volume, who will pay in the month of July, without subjecting us to postage, shall be discharged the same as though they had paid within four months*—[now for the remainder—hear! hear!—concerning those who neglect, until the end of the year, the published terms are definite, and there will be no variation. Thus much in relation to the first paragraph. As to companies, they shall be discharged on the present volume, the same as others, by paying in July what was due before; but as many of them as neglect till the end of the year will be charged fifty cents more, the same as others, which all will acknowledge to be just.

This is a once-for-all statement, that there can possibly no longer be any misunderstanding. While it is frank, it is made with the utmost kindness of feeling, and with a disposition to lenity, beyond what there is ability to be lenient. Small, scattered dues, are our only means for meeting and canceling heavy bills; and this is our apology, if any were needed, for again calling the attention of subscribers to this subject. If we have wisdom enough—and it is believed that it will not require a great amount—the terms of the next volume shall be more plain and definite, so that there will be no need of calling the matter up once a quarter.

SCRIBBLES.—We copy the following from the Vermont Chronicle to show the Christian candor and courtesy of that paper. The low buffoonery we pass over, as it is very natural in meddling with such a matter to "answer a fool according to his folly," and we cannot descend to bandy vulgar epithets with these editors.

"AMERICAN AND FOREIGN BIBLE SOCIETY."

See an article from the Christian Watchman, in another column. The Boston Recorder asks:

"Does not justice require that the name of this new society be amended, so that the word 'Baptist' shall be a part of it?"

We think not. According to the principles on which that society is organized, the denomination ought to renounce the use of the word *Baptist* and its cognates altogether. Instead of the word *Baptist* as a part of the name of their society, they should use the word "immersed," or, as *IMMERSE* is only "transferred" from the Latin, to be perfectly consistent, they must resort to the good English word *disp*, and say "American and Foreign *Dippers* Bible Society." And they must call themselves no longer Baptists, but Dippers. Why should the whole denomination, and all their societies, journals, officers & churches be designated by a word "transferred" from the Greek, as they call it,—the very word the "transferring" of which into the translations of their missionaries, they are so zealously opposed? We agree with those of them who think that consistency with these proceedings about the Bible Society requires them to have the English Bible altered to suit their peculiar views. Indeed the word *Baptist* and its cognates should be banished from their vocabulary,—from their Bibles, from the names of their societies, from the titles of their journals, from their books,—and the name of the denomination should be changed.

We say this, only for the purpose of intimating whether the principles on which a part of the denomination in this country are acting, would lead them. We have so much confidence in the intelligence, judgment, and piety of the denomination as a body, as to be confident that a little calm consideration of the principles involved would suffice to show them the error into which the organizers of the new Bible Society have inadvertently fallen. It is a matter of deep regret that any who are engaged with so much intelligence and zeal, purity of purpose, and sincere desire for the speedy coming of Christ's kingdom throughout the

earth, should go astray, as the individuals referred to seem to have done. We trust—and we see in some Baptist papers, reason for such trust—that the good sense of the denomination will correct the error."

What do these editors mean by "the principles on which a part of the denomination in this country are acting"—"the individuals referred to"—and "the error" which they "trust the denomination will correct"? If they refer to the refusal to co-operate with the American Bible Society on the conditions lately prescribed by its Board of Managers and confirmed by the Society itself; and if they would intimate to their readers that "the part" who make the refusal are a *small* part, or that they are *not the principal* part, the great mass of "the intelligence, judgment and piety of the denomination as a body"—such intimation is false, and calculated to deceive their readers. These editors ought to have possessed themselves of some of the facts in the case before they began their "intimating" about "a part of the denomination." If they did know any thing of the facts in the case, they knew that the voice of the Baptist press, and of the denomination, from Maine to Georgia, has, with trifling exception, been one voice—and that voice, non-concurrence with the decision of the American Bible Society. The exception to this general fact consists, in the principal part, in the non-commitment of one press, and the disclaimer of two individuals. Whether the editors of the Chronicle will set the truth before their readers, remains to be seen. From their past course in managing controversy, we should be happily disappointed to find them doing it.

* That press is the one with which the editors of the Chronicle sympathize so strongly as to make the extract from it, alluded to in the foregoing article.

WINE QUESTION.—At a meeting of the Hancock Ministerial Conference, Me., on the 31 and 4th inst., the following was passed unanimously:

Resolved, That in the opinion of this Conference, the discussion of the Wine Question, so called, as it regards the Lord's Supper, is improper; and that such wine as can be obtained ought to be used on that occasion.—[N. H. Bap. Register.]

To the use of "such WINE as can be obtained," there can be no objection, because wine is what our Saviour used; but if it be the design of this resolution to enjoin the use of everything and anything called wine, it is altogether repudiable, for it is now proved beyond the shadow of a doubt that a large proportion of the liquor used at present in our country under the name of wine, is a concoction of poisonous drugs, of which the "fruit of the vine" is not the least component. There are those who tell us that, on this subject as well as on some others, we must "ask no questions for conscience' sake." Over against this we place, "He that doubteth is damned"—whether he eat or drink. If we are not to have a conscience on this subject, on what subject are we to have a conscience, pray? For ourselves, we have one—that will not be sold for a "mess of pottage." We solemnly protest against any substitute for the fruit of the vine in this ordinance—whether that substitute be water or any noxious compound. The substitution of either is alike violence done to the ordinance. Show us how wine may be dispensed with, and we will show how bread may be dispensed with. "This do in remembrance of me," was the command. How often to observe the ordinance, we are not commanded—which leaves us at liberty to wait until the materials can be obtained. We ask those whose consciences are injured by exceeding two months, if they do their consciences no injury by making use of an article that they acknowledge to be at best of doubtful genuineness? By what rule of duty is that conscience regulated which binds its possessor to the observance of this ordinance once in two months? Modern usage of the church is the highest authority—the New-Testament being silent on the point, and the ancient usage varying from the modern. No conscience is a safe guide on any subject, except it be enlightened by revelation. Those who are more conscientious about the time than about the article used, will allow us to ask them whether they would use an article called wine which they knew to be spurious? If they would not use an article which they knew to be spurious, would they use one which they suspect?

The resolution makes the discussion of the Wine Question improper. How so? We agree with them that the substitution of water would be improper—but not that discussion of the subject would be improper. Those who have the truth, need not fear discussion. It is believed that there may be those who are honestly of the opin-

ion that water ought to be substituted for wine, for the good of the temperance cause. On the other hand, there are those who believe that whatever is most convenient that is called wine may be used, "asking no questions for conscience' sake." We believe both to be in error—but will not believe either to be incorrigible. Among the three there must be error somewhere. How shall it be detected short of discussion?

Let any consciences should be injured by being disturbed and left without relief, it may be proper to state here distinctly that the "fruit of the vine" has been imported by Arthur Tappan of New-York, and is now kept by Pomeroy & Bull of that city. There is no difficulty in the case. The genuine article can be obtained—only let the matter be taken hold of as a work of duty.

For the Telegraph.

MR EDITOR:

I was pleased with your remarks on the titles *Rev.* and *D. D.* but having noticed in the preceding column the very frequent use of the plurals *we*, *our*, *us*, *our*, &c. I would ask the propriety of making this murderous use of the "King's English" in the editorial chair?

A FRIEND OF SIMPLICITY.

Universal custom—the practice of Friends excepted—has established the use of "you, yours and you," for "thou, thine and thee; also h-a-v-e h-a-r—t-o-n-g-u-e—t-u-n-g—l-o-o-t-h-e l-o-t-h-e—l-i-m-b-l-i-m, and a thousand other deplorable inconsistencies and inconveniences, among which is W-E for I, among editors. Now, when it can be shown to the editor of the Telegraph that such inconsistencies between the theory and practice of grammar and such inconveniences in orthography are a dereliction from moral rectitude—a going over to the forbidden side of the line which he constantly endeavors to draw between right and wrong, his return shall be instant, if it be alone. But if it be only contended for as a matter of expediency, he must at present be allowed to lay the matter upon the shoulders of those who are governed by the doctrine of expediency, and call on them to lead. The odium incurred from endeavoring to do right, is about as much as his slender frame can well sustain. If he ever gets through with this struggle, he will then most cheerfully attend to what is expedient. In the mean time he may be depended on as a constant, unflinching coadjutor, as far as "A friend of Simplicity" will take the lead.

A SMALL MISTAKE.—Brother Murray of the Vermont Telegraph, says, "Brother Potter is a follower of Robert Hall." I have never to this day read the writings of Robert Hall, and know not whether I harmonize with him, respecting the terms of communion.—*Parket Record.*

We most cheerfully give the correction. While with brother Potter, both of us were so much engaged in the things in which we agree, nothing on which we disagree was once got at, if it was even thought of. Our impression from which the statement was made, was received from some brother or friend in that neighborhood, whom we took it for granted knew the facts in the case. After all, as we understood the matter, it might have been better expressed by saying that brother Potter's views of communion are, that an inward change is the only necessary prerequisite. And this statement, we now see, might have been erroneous.

The following is an extract of a letter from a subscriber, and most worthy and beloved brother in the Lord:

Now, dear sir, permit me to say, I am pleased with the bold, independent course you have pursued as editor. May the blessing of God and of the oppressed be yours; and may the spirit of love to God and the whole family of man ever continue to influence you, and shine resplendent in every page of your paper.

But oh how painful to see professed Christians!—yes, the church!—excusing, justifying, palliating slavery!!! Alas, she has "taken it in her arms and carries it in her bosom." Have we not abundant cause to pray fervently, "Lord save thy heritage from this reproach?" "Is it not time to make bare thy arm when thy (professed) people make void thy law?"

A. M. K.

Extracts of a letter from brother Wiscott:

Dear brother Murray—I have just returned from Troy, after spending five weeks in that place. The work still goes on, although with abated force. Br Hill baptized 19 last Lord's day, making 77 in all, who have united with his church in five weeks; and there are now between twenty and thirty candidates for baptism, and souls are converted daily. Last communion, br. Hill gave the right hand of fellowship to fifty-eight, and we have reason to believe, that the next time the church celebrates the Lord's supper, fifty more will be welcomed in the same manner to the fellowship of the church. May the

Lord carry on his work until hundreds more in Troy shall be made to feel the power of truth and taste the joy of forgiveness of sins.

I baptized two in Stillwater last Lord's day.
Yours in the bonds of the gospel,
Stillwater, May 18th, 1836.

The American Baptist Home Mission Society held its Fourth Annual Convention in Philadelphia on Tuesday and Wednesday, 7th and 8th inst.—Heman Lincoln, of Boston, the President, in the chair. W. R. Williams of N. York, preached the introductory sermon from Mark 1:38—*"And he said unto them, let us go into the next towns, that I may preach there also: for therefore came I forth."* From a report of the treasurer, it appeared that \$17,000 had been received, and \$12,000 expended. The following extract is from the correspondence of the officers of the N. Y. Baptist Register:

"The report of the executive board was next read, by which it appeared that one hundred and fourteen missionaries had been commissioned, who had performed many eight years labor of one person in more than three hundred churches, and congregations. Seven associations and ninety-six churches had been organized with their assistance. They had assisted also in the organization of thirty-three ministers, and one thousand one hundred had been added to the churches, among which they had labored. The convention was made on the occasion by J. H. Leonard, Miles, C. O. Kimball, agent of the Massachusetts convention, and J. D. Tappan of New York, R. I. The meeting was of deep interest and the home mission cause obtained increased regard in the eyes of the assembly. The chief officers for the coming year, are Br. Heman Lincoln, president; Jonathan Going and Luther Crawford, corresponding secretaries; J. C. Murphy, recording secretary and accountant; R. W. Martin, treasurer."

Mr. DARNES, the Presbyterian Minister who was, some months since, suspended from the ministry, by the Synod of Philadelphia, has been sustained in his appeal to the General Assembly. The Assembly reversed the decision of the Synod by a vote of 145 to 75.

ANTI SLAVERY SOCIETIES.—On looking over exchange papers received during our absence, we find that a Washington County Anti-Slavery Society was organized at Montpelier on the 18th ult. The following is the list of officers:

President,
Guy Beckley, of Northfield.
V. Presidents,
John P. Richardson, Barre,
Sherman K. Hogg, Montpelier.
Rec. Secretary,
C. L. Knapp, Montpelier.
Cor. Secretary,
George Putnam, Barre.
Treasurer,
C. B. Stebbins, Montpelier.
Ex. Committee,
Samuel Hurlbut, Barre,
Zenas Wool, Montpelier,
Alexander Parker, do.
Stephen F. Stevens, do.
Ezra P. Butler, Waterbury.
C. L. Knapp, do. Ex. Office.
Geo. Putnam, do.

The meeting was addressed by Rev. Augustus, Baptist minister of Waterbury.

A town Society has recently been organized in Fairfax, consisting of 78 members. The meeting addressed by Rev. Augustus, Baptist minister of Waterbury.—President, Alvan Webber—V. Presidents, Isaac Crosby, A. Shepley and J. S. Gentry, F. J. Gentry—Treasurer, Jonathan Leachard.

Another town society was formed in Andover on the 7th inst. Elias Hurlbut, President—B. Morse, Vice-President—G. W. Putnam, Secretary—J. Adams, Treasurer. Prospect encouraging.

CONGRESSIONAL.

MR CALBORN'S GAG LAW was lost in the Senate—nevertheless it should be filed on the record of the times. Here it is:

A BILL
Prohibiting deputy postmasters from receiving or transmitting through the mail to any State, Territory, or District, certain papers therein mentioned, the circulation of which, by the laws of said State, Territory, or District, may be prohibited, and for other purposes.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That it shall not be lawful for any deputy postmaster, in any State, Territory, or District of the United States, knowingly to deliver to any person whatever, any pamphlet, newspaper, handbill, or other printed paper or pictorial representation touching the subject of slavery, where, by the laws of the said State, Territory, or District, their circulation is prohibited; and any deputy postmaster who shall be guilty thereof, shall be forthwith removed from office.

Sec. 2. And be it further enacted, That nothing in the acts of Congress to establish and regulate the Post Office Department shall be construed to protect any Deputy Postmaster, mail carrier, or other officer or agent of said Department who shall knowingly circulate, in any State, Territory, or District, as aforesaid, any such pamphlet, newspaper, handbill, or other printed paper or pictorial representation, forbidden by the laws of such State, Territory, or District.